God ſave the King, the Royall Progeny, and the Gentry and *Commons* of *England*.

THE ROYAL PREROGATVE; OR, SUBJECTION TO KINGS:

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AND THE

Neceſſity of Paſſive Obedience in the SUBJECT.

Proved and preſſed, as an excellent Duty to be performed by all good Chriſtians; or any that would be accounted ſo; Contrary to the Schiſmatical and Rebellious Tenets of ſome in theſe times.

Being alſo a Divine and Excellent Preſervative againſt Famine, Sword, and Peſtilence, *Jer.* 27. 8.

In a Sermon.

By *ALLEN RAYNER* Miniſter of the Goſpel.

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TO THE READER.

Beloved Christians,

THe *chief cause of Old Mr.* Reyners *setting forth this Sermon in Defence of Kingly Government, is, because that there are so many enemies to King and Church, the which will not acknowledge our Gracious Kings Majesty hath the same Authority in Causes Ecclesiastical, that the Kings had amongst the* Jews *or* Christian *Emperours in the Primitive Church; although God the Father gave the power of Monarchy to Kings which knew not God,* Isa. 45. Jer. 27. 6. *and God the Son confirmes it by his own humility, in his own obedience,* Mat. 17. 26, 27. and 22. 21. *and God the Holy Ghost threatneth damnation to all that shall resist them,* Rom. 13. 2. *But in all ages there hath been Sons*

of Belial, that would resist the Almighty himself, Mal. 3. 14. and so in all ages there hath been Rebels against his Deputies, that he hath set to rule over his people; and although, through their wickedness and disobedience, they have grievously rebelled against their heads, yet they have all come to ruin: for it is clear, that the Head Governor of Gods people, in all him is in the stead of God, Exod. 4. 16. *and what is done against them, is done against God himself; and the Obedience or Presents which are offered unto King or Church, is as offered to God himself;* Act. 12. 5. Phil. 4. 3.

And therefore, if ever we expect for to obtain mercy from the Lord, or to have his judgments taken away thereby, either of Sword, Famine, or Pestilence; it must be by our prayers and presents, the which must be presented unto them, that they may pray to God for to heal their people; and this hath been the practice of all the Saints (the which they have used) that hath gone to heaven before us, as all these Scriptures can testifie, Exod. 8. 12, 13. Numb. 21. 6, 7. Josh. 10, 12, 13. Judg 4. 14, 15. and 7. 15, 16.

5, 16. 1 Sam. 3. 19, 20. 2 Sam. 15. 20, 21. *and the Lords anger was kindled against* Israel, *not so much for* David's sin, *but for the peoples running into Rebellion after* Absolom *and* Sheba; *as may be seen* 2 Sam. 20. 1, 2. *and so on; and the Plague was stayed when it came to* Judah *and* Jerusalem, *because they were Loyal to their King*, 2 Sam. 24. 16. *And the Lord was so angry with the sin of rebellion, that he would have destroyed all* Israel *in a moment*, Num. 16. 45. *had not* Moses *and* Aron *prayed*; for the Divine Sentence is in the lips of a King, *Prov.* 10. 16. and the Priests lips preserve knowledge, *Mal.* 1, 7. *And King* David *prayed*, and the Plague was stayed at the prayer of the King, 2 *Sam.* 24. 1, to 25. Numb. 16. 47, 48. 2 Chron. 12, to 20. Ezra 6. 10, 11. and 7. 10. Nehem. 2. 4. and 8. Esth. 4. 15, 16, 17. Job 42. 1, to the end; Psa, 47. 3. Prov. 2 . 11. 1 Sam. 10. 26 27. Isa. 1. 1, to 30 *There is not any place in the Old and New Testament, where the godly people have not offered* supplications and prayers, and intercessions, and giving of thanks for all men, for Kings

and all men in Authority, 1 Tim. 2. 1, 2

There be many that are enemies to Ki[ng] and Church government, that will take u[p] on themselves those places of Scripture, ho[w] Moses *desired* that all the Lords peopl[e] were Prophets, *Num.* 11. 29. *but they mu[st] understand* Moses *spake there of meek spi-ritual men as himself was*, the meekest man in all the earth, *Numb.* 12. 3. *For* Eldad *and* Medab, *the spirit of* Moses *rested on them; for their names were written among the seventy men of the Elders of the people*, Num. 11. 16. *So the Lord God came down and took of* Moses *meek spirit, and it rested on them, and they Propheſied, and did not ceaſe*, verſe 27. *and* Eldab *and* Medab *ſtayed in the Camp to keep the people in obedience to the Government by* Moſes *and* Aaron, *the which there was great need of, for the people were always ready to follow ſome ſon of* Belial *in Rebellion; for if they had taught Sedition, as* Nadab *and* Abihu *did, they had been devoured with fire from heaven, as they and* Korah *and all his company*, Lev. 10. 1, 2. Num. 16. 35. *but* Eldab *and* Medab *were ſuch meek ſpirits, as St.*

Peter

Peter *and Saint* John, *which taught the people* the fear of God, and to honour the King, and to love the Brother-hood, 1 *Pet.* 2. 17. *the which ſtayed in the Camp, and converted three thouſand ſouls one day,* Acts 2. 40. *and four or five thouſand at other days; the which could not be done at one time, nor at one place;* for they were ſcattered, and went every where preaching the Word, *Act.* 8. 4, 5. *and where they ſaw great multitudes of people together, according to the will and mind of our bleſſed Saviour Jeſus Chriſt,* Mat. 13. 2. *they ſtood up and Preached to the people paſſive obedience to Magiſtrates,* Rom. 13. 1. and ſuch meek and quiet ſpirits, which is in the ſight of God of a great price, 1 *Pet.* 3. 4. *and the Prophets and Miniſters of God muſt Preach with the ſpirit of meekneſs, before many people,* Jer. 1. 7, 8. Rev. 10. 11. *And for to confirm by Scripture, that the Lord God hath raiſed up Kingly Power,* in their ſeed for ever, upon their Thrones to all Generations, *Pſa.* 89 3. 4. *and Jeſus Chriſt hath left us an example of all means poſſible not to offend, nor to keep any thing*

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that the earth, or the sea will yield us, to present unto them, Mat. 22. 21. and 17. 26, 27. For Christ Jesus will be always with them unto the end of the world, Amen, *Mat.* 28. 20. *And this is the Doctrine which* Reyner *hath taught the people in all publique places, and in streets, fields, market-places & churches, when admittance might be had, all the time of* Cromwels *government; and even the next Sunday after that Eminent Martyr, Reverend Dr.* Hewet *was beheaded; then did old* Rayner *preach a Loyal Sermon in St.* Pauls *Church-yard, in the honour of Martyrdom, for Kingly Government; for which he was haled before the Lord Mayor of* London, *by the Marshal and his Men, as soon as he had done, between one and two of the clock at noon, that Holy day, as many that saw and heard him can testifie; and afterwards in all publique places within threescore miles and above, as he hath many Ministers hands to testifie: And was much encouraged by that Reverend and Pious Divine Dr.* Wild, *which is since a Reverend Bishop in* Ireland; *and by the most Reverend Dr.* Gunning, *who with ma-*

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ny more, the which were valiant Champions for his Royal Majesty, and the Church of England; *And since his Royal Majesties happy return, he continues in the same way of Preaching of Loyalty, although not in the streets, as before; because there is offence taken at it: though there is as much need as ever was in the time of* Nehemiah, *for to* have Pulpits of wood for to stand in to preach, to teach the people to understand the law, *Neh.* 8. 3, to 9. *And besides, it was his Royal Majesties express command in* Octob. 1660. *that Orthodox Ministers should be sent into all reverend Bishops Dioceses, for to Preach obedience to Monarchy: As also it was the example of all Ancient Kings in all ages, as the Holy Writ, and this Sermon doth testifie; and above all, Christ Jesus, the King of Kings did the like. For if there were sent forth into all Bishops Dioceses but twenty meek spirited ministers, it would do his Royal Majesty much service, and the Church of* England, *in going into full Congregations, with a Licence for to Preach obedience to Kingly Government. as ten thousand men in Arms can do. Not that his*

his Royal Majesty should be without an Army of Horse and Foot, for it is for his Honour, in the defence of him and his Kingdoms, by the example of wise K. Solomon, *who had forty thousand Horses, and twelve thousand Chariots together, with a bundance of Riches, as* 2 Chron. 9. 1 Kings 4. *The which, and the like abundance of blessings, God grant unto our gracious King* Charls *the Second, the Lords Anointed, and his Royal Queen, together with the Illustrious Prince* James, *Duke of* York, *and all the Royal Family, and the Church of* England, *Amen; And all Officers, and Seamen, and Souldiers, under his Royal Majesties Dominions and command, and the Duke of* York, *Lord High Admiral of* England, *whom the Lord God defend, and give them the victory over all their enemies,* Amen, Amen.

Si Deus pro nobis, quis contra nos? *Rom.* 8. 31.

Although Old Mr. Reyner *hath almost lost his Sight, his Hearing, and his Teeth, yet the Lord God hath in his great mercy given his Holy Word under his Tongue, for to Preach Judgment against the great sin of Rebellion,* Jer. 1. 9. Isa. 1. 20. though he be the chief of sinners, 1 *Tim.* 1. 15. and the filth of the world, and the scouring of all things, unto this day, 1 *Cor.* 4. 13.

Thine in the Lord

ALLEN REYNER.

THE ROYAL PREROGATIVE; OR, Subjection to KINGS.

PSAL. 101. 1.

I will ſing of mercy and Judgment: unto thee, O Lord, will I ſing.

HOly *David*, the ſweet ſinger of *Iſrael*, who was a Type of Chriſt, and his kingdom of Chriſts kingdom; for when he had received the promiſe of the kingdom, not thinking ſo much of the great honour that was given him of the Lord, as of the grievous burthen that ſhould be laid upon him, he therefore would bind both himſelf and his poſterity (as it were) with a ſolemn Vow, as before God, as repreſenting the perſon of God, in the which the Office of the Deity, in the Offices of a King, is with marvelous brevity explained.

For firſt of all, Then he bindeth the whole Office

Office of a King into two principal Vertues, even to *Mercy* and *Judgment* : Whereof the one cauſeth the King rather to be loved, then feared ; and that other of Judgment, as the holy Scripture declares, is the ſeverity, whereby the obſtinate are bridled and kept under the order of Government and obedience to Chriſt, 2 *Cor.* 10.5. *Who is the King of all Kings, and Lord of all Lords*, Rev. 19.16. *And ſitteth high above all the people*, Pſal. 99.2. and Pſal. 95.3. Holy *David* making a vow that he will give great care to underſtand that which is the right way, he being mindful of the words of the Lord, doubled unto *Joſhuah*, *Joſh.* 1.7,8. The Lord God ſaid unto *Joſhuah*, *Only be thou ſtrong and courageous, that thou mayeſt obſerve to do according to all the Law, which* Moſes *my ſervant commanded thee : Turn not from it to the right hand, or to the left, that thou mayeſt proſper whitherſoever thou goeſt : This Book of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou mayeſt obſerve to do according to all that is written therein : For then thou ſhalt make thy way proſperous, and then thou ſhalt have good ſucceſs.* So that by this right Government of his own Family, he might come to know how to execute the Office of a King, in the great Work of Mercy and Judgment.

Holy *David* being anointed King over *Iſrael* by God, *By whom Kings reign, and Princes de-*

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cree Justice, Prov. 8. 15, 16. and after such a manner of bountifulness, as never was heard of, did consecrate this *Psalm* of Mercy and Judgment; whereunto he doth bind himself before the Lord, to perform them in the Government of his Kingdome. Where,

First, In this Text of holy Scripture, is to be observed these two things, *Mercy* and *Judgment*.

First of all then, As he was set over the Kingdom by the Lord God, for to rule and govern for him, 1 *Chron.* 28. 4. so his Office was Mercy and Judgement, as in the context, which is from the first *Verse* to the end of the *Psalm*; and his resolution is, how he would behave himself, wisely in a perfect way, with a perfect heart, *v.* 2

2. He will set no wicked thing before his eyes, in *verse* 3.

3. A froward heart shall depart from him, he will not know a wicked person, *v.* 4.

4. Whoso privily slandereth his neighbour, him he will cut off, and he that hath an high look, and a proud heart, *v.* 5.

5. His eyes should be upon the faithfull of the Land, that they may dwell with him, *v.* 6.

6. He that worketh deceit, shall not dwell in his house, nor he that telleth lies, *v.* 7.

7. He would cut off all wicked doers from the City of the Lord, *v.* 8. for the Lords mercy endureth to all generations, *Psal.* 100. 5.

Now in this Text we must observe these five circumstances. First,

First, *How God is the Author of mercy, and the executor of Judgement.*

Secondly, *That Kings do hold their Kingdoms immediately from God*, and inferiour Magistrates are his Ministers of justice, to divide the same as occasion serveth, *For the punishment of evil doers, and for the praise of them that do well*, 1 Pet. 2. 13, 14.

Thirdly, *The offender must be punished in the body, That his spirit may be saved in the day of the Lord Jesus Christ*, by judgment, 1 Cor. 5. 5.

Fourthly, *That the godly are exhorted unto patience, to arm themselves with the same mind as Christ was; for he hath suffered in the flesh, hath ceased from sin*, 1 Pet. 4. 1. So, *scil.* He suffered not as an evil doer, *or as a busie-body in other mens matters*, 1 Pet. 4. 15.

Fifthly and Lastly, *How God hath punished his dearest and best beloved Saints in this world, upon offence given by occasion of sin.*

Of these in order beginning with the first.

First, *How God is the Author of Mercy, and executor of Judgment.* God is called in the Holy Scripture by the honourable Title *Jehovah*, God above all. The Supremacy of the Deity, passeth mans utterance. Indeed we can better think then speak of God, yet when we consult with our deepest thoughts, we come far short of apprehending that incomprehensible Majesty. Out of doubt, whosoever shall go about to search into

the ſecrets and eſſences of the Will of God, *Fear and ſhame ſhall be his covering*, Prov. 25.26,27. To ſuch curious ſearchers, who to get themſelves a name above their Neighbours, will ſeem to be Gods Counſellors. I commend the advice of the Wiſe man, *Seek not out things that are too hard for thee, neither ſearch the things raſhly, which are too mighty for thee; but what God hath commanded thee, think upon that with fear and reverence, and be not curious in many of his works; for it is not needful for thee to ſee with thy eyes the things that are ſecret*, Eccleſ. 3.22,23. 2 Pet. 3.16. To ſuch curioſity, may be applyed all that in *Job* 36.26. *Behold God is great, and we know him not, neither can the number of his years be ſearched out.* For in Counſel he is mighty in works; for thine eyes are upon all the wayes of the ſons of men, to give every one according to the fruits of his doings, *Iob* 34.21. *O the depth of the riches both of the wiſdome and knowledge of God! How unſearchable are his judgements; and his wayes paſt finding out*, Rom. 11.33. Let us uſe our beſt diligence, to know what God hath revealed of himſelf in his Word; *For howſoever the ſecret things belong to the Lord our God, but thoſe things which are revealed belong unto us, and to our Children for ever*: ſo witneſſeth the Word of Truth, *Deut.* 29.29. It is revealed of God the Father, of God the Son, and of God the Holy Ghoſt, as Saint *Auſtine* ſtiles him (*unus naturâ trinus in perſonis*) a Trinity in Unity, and Unity in Tri-

nity; That he is a God of all Gods, and Lord of Lords, a God most wonderful, very great, mighty, and terrible; a God that cannot be expressed by word, nor conceived by thought; whom all the Angels in heaven do adore and fear; whom all Dominations and Thrones do adore, at whose presence all Powers do shake. A God in greatness Infinite, in goodness Sovereign, in wisdom Wonderful, in power Almighty, in counsels terrible, in judgements righteous, in cogitations secret, in works holy, in mercies rich, in promise true, always the same, eternal, everlasting, immortal, unchangeable. Thus have ye the Author of Mercy and Judgement.

Secondly, Kings do hold their Kingdomes immediately from God, as you shall more hereafter hear: As for example; For whatsoever were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope, *Rom.*15.4. When God had drawn out that long and real Map of the World, and all Creatures therein, he made his Son *Adam*. *Luke* 3.28. And God having made so great a Prince, like himself, he gave him power for to govern all living Creatures, *Gen.*2.19,20. And so from *Adam* successively to *Enoch*, the seventh from *Adam*, *Gen.*5.22. *Jude* ver. 14. and from *Enoth* to *Noah*, and with *Noah* did God establish his Covenant, with him and his seed after him, *Gen.*9.9. and from *Noah* to *Melchizedek* the King of *Salem*, and Priest of the most

High

High God, *Gen.*14.18. *Heb.*3.1. and from *Melchizedek* to *Abraham*, whom God ſaid Kings of People ſhould he beget, *Gen*17.6. *Gen.*17.15,16. and from *Abraham* to *Iſaac* and *Jacob*, and he gave the Scepter to Judah; from him it ſhould not depart, nor the Law-giver from between his feet, untill *Shilo* come; unto him ſhall the gathering of the people be, to be their King, *Gen.*49.10,11. Thus you ſee that the Lord deſires but one King to be ſupream Head over his People, *Prov.* 28.2. and 1 *Pet.* 2.17. And ſo from *Judah* to *Joſeph*, the which for the diſobedience of the Patriarks being moved with envy, ſold *Joſeph* into *Egypt*, but God was with him, *Acts* 7.9. And God made *Joſeph* a Father unto *Pharaoh*, and a Ruler over all the Land of *Egypt* under *Pharaoh*; but *Pharaoh* was ſupream King, *Gen.*45.8. And although afterwards the people of God were much afflicted under another King, which knew not *Joſeph*, *Acts* 7.18. yet they did not rebel againſt him, although they were 600000 men in number, and able to overcome *Pharaoh* and all his Kingdome; and had *Moſes* to be their Prince, but fled before them, from one place to another, according to the mind of God, 1 *Sam.*24. and *Matt.* 8.20. but God did fight for them, *Exod.*12.37. And thus may you ſee God ſent *Moſes* to acquaint *Pharaoh* with his Name, *I am that I am*, Exod 3.14. *Moſes* having declared in what manner the Lord permitted *Pharaoh* to oppreſs the Children of *Iſrael* more

and more, ſtill hardning his heart; he ſhews the reaſon of it in theſe words: That I may multiply my miracles and wonders in the Land of *Egypt*, that I may lay my hand upon *Pharaoh*, and bring out my people *Iſrael*, mine Armies, by great judgment, & that my power may be known, and that I may declare my Name throughout all the Earth, *Exod.*3.9,10. *Exod.*9.16. and *Rom.* 9.17. And thus you ſee how God had choſen *Moſes* in his ſtead, and had given him another ſpirit, whereby his people might be under one Goveonor, *Exod.*4.12. *Exod.*7. as appears afterwards, when *Moſes* ſat as King in *Ieſurun*, Deut. 33.5. For God called *Moſes* unto him out of the midſt of the Buſh, that himſelf was in, which burned with fire, and was not conſumed, and gave him his Charge of Supremacy, *Exod.*3.2, 3,4,5,6,7. and ſo on. And after the Lord had governed his people by Judges three hundred years & upwards, when they came unto the Land which the Lord God had gave them, then he commanded them in any wiſe to ſet a King over them, *Whom the Lord thy God ſhall chuſe from among thy brethren*, Deut.17.15. And after the people had choſen *Saul* for to be their King, the Lord called *Samuel* to anoint him Captain or Prince over his Inheritance, as he calls it in 1 *Sam.*10.1. And becauſe he rejected the Word of the Lord, the Lord rejected him from being King, 1 *Sam.* 15.23. and after found out a man after his own heart, to whom the Lord gave great proſperity

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unto his Anointed, and his Seed for evermore, *Pſal.*18.51. And after the Lord had governed his people by Kings three or four hundred years, in delivering them from one generation to another, that is the greateſt we read of, in *Jehoſhaphats* the King of *Judah*, when that multitude of *Ammonites* and *Moabites* came to war againſt him and the Children of *Iſrael*, intending to caſt them out of the Lords Inheritance (as the enemies to Monarchy did to our Gracious King here in *England*) and utterly to deſtroy them, to the diſhonour of the Lord God; then the Lord by delivering them from that ſore affliction, gained to himſelf ſuch honour and glory, that the fear of the Lord God was upon all the Kingdoms of the Earth.

When the Lord had fought againſt the enemies of the King and his people the Children of *Iſrael*, as in 2 *Chron.* 20.29. the judgement was upon ſome, but the fear came upon all the Kingdoms of the earth (ſaith the Text.) It was but a few mens loſſes, but it was all mens warning: and yet they were three days gathering the ſpoil, as you may ſee in the following verſes, 2 *Chron.* 20.25,30. Now all theſe things hapned unto them for examp'es to us, *and they are written for our admonition, upon whom the ends of the world are come*, 1 Cor.10. 10, 11, 12. And afterwards, when the Lord brought back again his people out of Captivity, by the hand of *Zerubbabel* their Prince; when the Church had been among the Heathen, the Lord had done great things for them, *Pſal.*

126.12. So our gracious King and the Church of *England* may ſay, when he came back again from his long affliction, and now ſetled in his Royal Throne, and the Church in their Ancient Order: We may all ſay, that the Lord hath done great things for us all; for our gracious Kings life from the *10th.* year to the *30th.* year of his age, hath been a weary Pilgrimage, a Sojourners condition, from one Kingdom to another People, *Pſal.* 105.13. For the Battel he was in at *Worceſter*, his Adverſaries had the day for a time, but not the Victory; the Place, but not the Perſon. Gods mercy and our Kings eſcape, are as Twins of wonder; which makes good the Text, of Mercy and Judgment to be joyned together. For God hath, as you hear, in all Ages, provided mighty Adverſaries againſt his King and Church, that their humiliation may be the greater in ſuſtaining, and his glory may be the greater in his deliverance; yea, though there be legions of Devils, and every one ſtronger then many legions, and they more millions then ſtrong, yet our gracious King and Church doth proſper, which makes exceedingly for Gods Mercy as well as Judgment.

Now there be many that would fain wring out of the Kings hand the Sword of Juſtice; and others are of an error, that they are always as the Jews, *Obſtinate, ſtiff-necked, always reſiſting the holy Ghoſt*, Acts 7.51. The one is againſt Piety, and the other againſt Policy; but their error againſt Policy is moſt politickly deviſed by the enemies

to

to Monarchy, there being but these two that any need to fear, Piety and Policy. And if they could keep themselves out of the reach of the Civil Sword, then they might every where securely both vent their errors, and practise their schism: For an Heretick doth corrupt the sincerity of faith and doctrine of the holy Apostles, by drawing men back from faith, *Heb.* 10.38. And a Schismatick, although he sin not against the pure Doctrine of the sincere faith, yet he rashly separateth himself from the Church, he breaking the bands of unity, as the Angels did, that were cast into hell fire, for not being obedient to the order, 2 *Pet.* 2.4. And *Korah* and his Company, *Num.* 16. for not being obedient to *Moses* and *Aaron*, the ground clave asunder, and devoured them all. For Schisme is Rebellion, and Rebellion is as the sin of Witchcraft; *And stubbornness is as iniquity and idolatry*, 1 Sam. 15.23. *O stand fast in one spirit, with one mind, striving together for the faith of the Gospel: And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but to suffer for his sake*, Phil. 1.27, 28, 29. Now the reason why Hereticks and contentious people do so vehemently contend, that Kingly Power can in no ways consist with Christian perfection of Christianity; although that Power is an Ordinance of God, which the Holy Ghost commands not to resist, upon the pain

of damnation, *Rom.* 13.2. And Gods command ſho ld be a ſufficient argument; but when he adds a reaſon too, he anſwers all objections: but when he threatens puniſhments, no leſs then damnation, upon the reſiſtance thereof, he uſed all means to perſwade a neceſſity of obedience; For let every ſoul be ſubject to their King, in things lawful actively, in things unlawful paſſively. If a good King, a good Power; if an evil King, an evil Power: Therefore he that reſiſts the Power, whether good or evil (for all Power is of God) he reſiſteth an Ordinance of God; and Ordinances of men are not reſiſted without ruine; and whoſoever reſiſteth the Ordinance of God, ſhall receive damnation to themſelves. Now compare this place with 1 *Cor.* 11.29. *He that ſhall eat this Bread, and drink this Cup of the Lord unworthily, eateth and drinketh his own damnation.* If then there be a proportion betwixt the ſin and the puniſhment, you may hereby gather the hainouſneſs of diſobedience, the puniſhment whereof is the very ſame; which, in that he is guilty of the body and blood of Jeſus Chriſt; to the one, for not diſcerning the Lords Body; and to the other, for not diſcerning the Lords Anointed. For Kings in all Ages, and in all Generations over Gods people, are and have been Gods Anointed, 1 *Sam.* 1.10. 1 *Sam.* 26.9. *Iſa.* 45.4,5. 2 *Kings* 10.31,32. And as God hath Monarchy in Heaven, ſo will he have Monarchy on Earth; and to that end did he anoint *Cyrus* King of *Perſia*, over all the kingdoms of

of the earth, 2 *Chron.*36.23. For the holy Apoſtle ſhews a reaſon in *Rom.*13.4. *For the Magiſtrate beareth not the Sword in vain, for he is the Minſter of God, a Revenger to execute wrath upon him that doth evil:* For the Sword is given the Magiſtrate to root out hereſie and vice; for if Magiſtracy do not root out hereſie and vice, contentions and hereſies, vice will root out Magiſtracy: But before I cut off this hereſie againſt the material ſword, *with the ſword of the Spirit, which is the Word of God,* Epheſ.6.17. I ſhall preſent unto the enemies of Monarchy a glaſs, wherein they may ſee their own faces drawn to the life, and that in Saint *Peter* and Saint *Iude,* who were both holy Apoſtles of Chriſts, and both lived and preached up Kingly Power, and both ſuffered Martyrdom under Monarchy; and both preached againſt falſe Prophets and deſpiſers of Monarchy, that all men may plainly ſee who were the Grand-fathers of theſe Hereticks, that trouble both King and Church at this day. *They walkt* (ſaith Saint *Peter*) *after the fleſh, in the luſt of uncleanneſs, and deſpiſe government; and preſumptuous are they, ſelf-willed: yea, they are not afraid to ſpeak evil of dignities; whereas Angels, which are greater in power, and might, they dare not bring any railing accuſation againſt them before the Lord. But theſe, as natural brute beaſts, made to be taken and deſtroyed by judgement, for ſpeaking evil of things they underſtand not, and they ſhall utterly periſh in their own corruption,* 2 Pet. 2. 10, 11, 12. and

Iude

Jude 8.9. to the 14. *Enoch* the seventh from *Ada* propheſied of theſe, ſaying, *Behold, the Lord come with ten thouſands of his Saints, to execute judgment upon them all*, verſe 14.15. Now belove Chriſtians, I beſeech you to take ſpecial notice theſe words of theſe two great Apoſtles, whic fall out ſo pat upon the Hereticks of our times, if the Apoſtles had particularly aimed at the e rors that ſhould come in theſe our days; as Sai *Paul* propheſied of, *That in the laſt days perilo times ſhall come; for men ſhall be lovers of the own ſelves, covetous, boaſters, proud, blaſphemous, di obedient to Parents, unthankful, unholy, without nat affection, truce-breakers in forſwearing themſelv and falſe accuſers, incontinent, fierce deſpiſers thoſe that are good, traitors, heady, high-minde lovers of pleaſure, more then lovers of God, havi a form of godlineſs, but denying the power there from ſuch turn away. Ever learning, and never a to come to the knowledge of the truth.* *As* Jann *and* Jambres *withſtood* Moſes, *ſo do theſe reſiſt t truth*, 2 Tim. 3. 1, 2, 3, 4, 5, 7, 8. in their r ſiſting King and Church. For the Office a King, or any Magiſtrate ſent by him, is Office appointed by God for the adminiſtrati of juſtice, and executing judgment, and preſerv rion of peace both in Church and Kingdom, theſe Scriptures teſtifie, *Rom.* 13.3,4.5. 1 *Pet.* 13.14. *Exod.* 18,20,21. *Prov.* 16.10. And as t Lord God ſpake unto *Moſes*, *And thou ſhalt tea this people Ordinances and Laws*, Exod. 18.20. *A*

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alt ſhew them the way wherein they muſt walk, and e work that they muſt do. God commands *Moſes* r to p ovide out of all the people able men, ch as fear God, and hating covetouſneſs; and place none but ſuch over the Land to be Ru-rs of thouſands, and Rulers of hundreds, and ulers of fifties, and Rulers of tens, and let em judge the people at all ſeaſons; but every reater matter they ſhould bring to *Moſes*, be-auſe he was ſupream Judge, and was as King in *eſurun*, Deut. 35. 3. And this Counſell of *thro* the Prieſt of *Midian*, *Moſes* Father-in-law, as greatly approved of God, *Num.* 11. 16, 17. *nd the Lord God ſaid unto* Moſes, *gather unto me wenty men of the Elders of Iſrael, whom thou know-t to be Elders of the people, and Officers over them; d bring them to the Tabernacle of the Congregati-, that they may ſtand there with thee; and I will me down and talk with thee there; and I will take the ſpirit that is upon thee, and will put it upon them, d they ſhall bear it, not thy ſelf alone.* And the reateſt matters were to be brought to *Moſes*, as ou heard before in *Exod.* 18. 20, 21. *Deut.* 33. 5. nd the voice of Wiſdom cryes aloud, *By me ings reign and Princes decree juſtice; by me Prin-s rule, and Nobles, even all the Judges of the Earth,* rov. 8. 15, 16. *For to execute juſtice upon him that th evil,* Rom. 13. 4. *And for the praiſe of them at do well,* 1 Pet. 2. 14. So you may ſee by all eſe Teſtimonies of holy Scriptures, that the fice of a King may be with a good conſcience

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executed by a Christian; for there is as mu
neceſſity of the Office of a King or Judge u
der the Goſpel, as under the Law. For t
Scriptures out of the New Teſtament confir
it, that the twelve Apoſtles called the multitud
of Diſciples, and ſought out men of honeſt r
port, and full of the Holy Ghoſt and wiſdom,
ſerve and govern the people; and the greate
matters were to be brought to the twelve Ap
ſtles, that ſtayed ſtill at *Ieruſalem*, *Acts* 6.1,2,
and in *Acts* 8.1. And Saint *Iames* was Biſho
when Herod *the King ſtretched forth his hand to v*
certain of the Church, and he killed Saint James t
Brother of Saint John *with the ſword*, Acts 12.1,
And he ſought for Saint *Peter* for to ſlay hi
alſo, but Saint *Peter* got out of his hands; the
the faithful were fain oft-times for to aſſemb
themſelves into the Fields for to pray & prea
unto the people, *Acts* 16. 13. And *Tertullian*
his Apology, *Chap.* 39. affirmeth, That in th
aſſembling the Chriſtians together in thoſe day
was to pray for their Emperours, and Kings, an
Magiſtrates, and their Officers, and Servants
and for all Eſtates of the world, and to pray fo
their peace, and to preach out of the Divi
Scriptures; and they did feed and nouriſh th
Faith with their voice, and the Holy Word o
God, and did travel here and there much t
preach the Word, *Acts* 8.4,5. and to imprint in
to the hearts of the people the diſcipline of th
Church, the Creed, and Lords Prayer, and Te
Com-

Commandments : And *Tertullian* ſaith, *We Chriſtians have our eyes elevated unto Heaven, and our hands ſtretched out, becauſe of their innocence; and the head uncovered, becauſe we are not hear the Word, but with fear and reverence,* Eccleſ.5.1.

And we are not aſhamed, and we do pray always with all our hearts for Emperors, Kings and Princes, that God would give them long life, and an aſſured Empire, and a truſty and ſure houſe, mighty in Battel, a faithful Councel, a good and loyal people, a quiet World, and all that Man and the Emperour can deſire : And all this and much more did the Chriſtians in the Primitive time, both fight for them in battel, and pray to the great God of Heaven and Earth, for the Empe-rours and the Kings of the Earth, as in *Mat.*17. 6. 17. 1 *Tim.* 2. 1, 2, 3. *Tit.* 3. 12. *Dan.* 9. from 3. to 22. *Ezra* 8. 10. 11. and yet were they killed for their doctrine and diſcipline. And the Apoſtle tells them that deſpiſe Governours, *that they are enemies of the Croſs of Chriſt, whoſe God is their belly, and whoſe glory is their ſhame, that mind earthly things, and will not have their converſation in Heaven, from whence we look for the Lord Jeſus Chriſt,* Phil 3.18,19,20. *Who is the Supream King of Kings, and Lord of Lords, and ſitteth above all people,* Pſal.99.2. *Rev.*19.16. And was the Prayer the Lord Jeſus Chriſt taught his Diſciples, that as it is in Heaven, it ſhould be in Earth, *Luke* 11.2,3. That as he was and is

Monarch

Monarch in Heaven, ſo would he have a Monar
in Earth; or elſe Chriſt Jeſus would not have ſe
his greateſt Apoſtle Saint *Simon Peter* to the S
for to caſt an hook, and take up the Fiſh that fi
cometh up, and find money in his mouth to gi
unto Kings, becauſe he would not give them a
occaſion of offence, *Matt.*17.26.27. And th
is to ſhew that honour, dignity, and power is m
holy and juſt; and holy and religious men ha
in all Ages been inveſted with honour, dignit
and power of Majeſty as well as others: Nam
ly, *Melchiſedec* was both King of *Salem*, a
Prieſt of the moſt High God, Heb.7.1.2,3. leſt a
ſhould argue and ſay, he had his Kingdom fr
men, and is ſaid to have his Kingdom from
eternity, *verſe* 22. And *Joſeph* was a Father un
Pharaoh, and Ruler over all the Land of Egy
*Gen.*41.43. *For to teach his Princes wiſdom, a
his Senators underſtanding*, Pſal.105.22. And J
was a King in the Land of *Uz*, *Job* 1. till th
had ſtript him of his glory, and taken his Crow
from his head, *Job* 19.9. For there was Kings
Edom, before any Kings in *Judah* or *Iſrael* ma
years, *Gen.*36.31. And then *Moſes* and *Joſhua*
and *David* and *Solomon*, and *Hezekiah*, and *Iehoſ
phat* and *Joſiah*, after whom the Holy Ghoſt ſe
this teſtimony, *Like unto them were no Kings bef
them, that turned to the Lord with all their heart a
all their ſoul, according to all the Law of Moſes*;
after them aroſe any the like unto them, the like f
to do mercy and juſtice, 2 *Kings* 23.25. To ha
mer

ercy on the poor, and judgment on the wicked.
nd again, it was foretold and promiſed for a
ngular bleſſing to the Chriſtian Church in theſe
ys, and cannot be repugnant to the rules of the
oſpel; For the Government and Protection of
ings, and their ſupporting and maintaining the
oſpel, was foretold and promiſed as a ſingular
eſſing to the Chriſtian Churches in theſe days,
ſal. 68.29. *Kings ſhall bring preſents unto thee*;
nd *Pſal.*72.9,10,11. *They that dwell in the Wil-*
rneſs ſhall bow before thee, and his enemies ſhall lick
e duſt, and the Kings of Tarſhiſh, *and of the Iſles,*
all bring preſents, Pſal.72.9,10,11. *And Kings*
all be their Nurſing Fathers, and their Queens
eir Nurſing Mothers, Iſa.49.23. *For to have*
ercy on the poor, that their Throne may be eſtabliſh-
for ever, Prov.29.14. *with mercy and judgment.*
or God hath required of a good Magiſtrate ten
incipal Vertues:

Firſt, To be a Father of his People,
Secondly, Skilful in the Scriptures,
Thirdly, A Divider of Offices.
Fourthly, And Encourager of the Fearful.
Fifthly, A Defender of the Oppreſſed.
Sixthly, An Helper of the Needy.
Seventhly, A Deſpiſer of the Proud.
Eighthly, A Governour of his People.
Ninthly, An Exalter of the Humble.
Tenthly, A Puniſher of the Offenders with
dgment, *that their ſpirit may be ſaved in the day*
the Lord Jeſus Chriſt, 1 Cor. 5.5. As holy *Job*
ſaith,

ſaith, *The Magiſtrate is Eyes to the Blind, Feet t the Lame, Father to the Poor, and Watchman to h whole Commonwealth*, Job 29.15. and a bleſſin to all his people. *For in* Judah *the hand of Go was to give the people one heart, to do the Kings Com mandment, and the Commandment of the Princes, b the Word of the Lord*, 2 Chron. 30.12. For th which the King prayed for his peop e when the were afflicted by judgment, and ſaid, *The Lor pardon every one*, 2 Sam. 24.25. and the Lord mercy healed the people at the prayer of th King, 2 *Chron.* 30. 18, 19, 20. And Scripture teacheth, *That a Divine Sentence is in the mouth o the King, and his lips ſhall not tranſgreſs in judgment* Prov. 16.10. Therefore it is that no godly per ſon dares ſay to Kings, *You are wicked*; *nor to un godly Princes, you are ungodly*, Job 34.18. For al though the Lord ſuffered his Anointed (King *Charles* of Bleſſed Memory) to fall by judgmen under the hands of his Enemies; yet the Lord mercy hath ſaved his Son to ſit on the Roya Throne of his Royal Father, as he did holy King *David*, his Anointed, *from the hurtful and crue ſword*, Pſal. 144.10. For although God himſel be the King of Kings, yet is *Nebuchadnezzar* b the Spirit of God ſtiled a King of Kings; ſ the God of Heaven had given him a Kingdome power, and ſtrength, and glory, *Dan.* 2. 37 And the Lord God ſaith, *They that ſerve not th King, and they that will not put their Necks unde his Yoke, them I will periſh with the Sword, Fa*

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mine, and the Peſtilence, till I have conſumed them; and therefore hearken not to your Diviners, and Prophets, that ſay unto you, you ſhall not ſerve the King; for they propheſie a lye unto you: But that Nation that ſhall ſerve the King, and bring their Necks under his Yoke, thoſe will I let remain in their own Land, ſaith the Lord God, and they ſhall till it, and dwell therein, Jer. 27.6,7,8,9,10. Can there be a ſtricter Precept? or could there be a more impious Prince? and yet this Precept, and yet this Prince muſt be obeyed; nay, *ſub pœna*, too, upon the pain of Gods high wrath, fully expreſt in three great judgments, in Famine, Sword, and Peſtilence; not only upon the People, but upon the Prieſts alſo, that ſhall perſwade them unto diſobedience: For the Lord God hath ſuch a love unto Monarchy, that as he anointed *Cyrus* over all the Kingdomes of the Earth; yet it pleaſed his Divine Majeſty, yet for to divide the Kingdoms of the Earth ſince, into ſeveral Men and Nations, *Deut.* 2.5. *Deut.* 32.8. For the Lord ſaid unto *Elijah*, *Go anoint* Hazael *to be King over* Syria, *and* Jehu *the Son of* Nimſhi *ſhalt thou anoint to be King over* Iſrael, 1 *Kings* 19.15,16. So then, our Gracious King, and Gods Deputy, having more Kingdoms under him then one, two, or three, may ſubſtitute under himſelf Viceroys, Dukes, Nobles, and Judges, as helpers to bear the burden of Government under him; and as well Right Reverend Arch Biſhops, and Reverend Biſhops for

Sacred matters, according to the example of *Moſes*, *Joſhuah*, *David*, *Solomon*, and *Jehoſaphat*, who ſet Judges in the Land, throughout all the fenced Cities of *Judah*, City by City, and ſaid to the Judges, *Take heed what ye do; for ye judge not for men, but for the Lord, who is with you in the judgment: Wherefore now let the fear of the Lord be upon you, take heed and do it; for there is no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts*: *Moreover did* Jehoſaphat *ſet of the Levites, and of the Prieſts, and of the chief of the Fathers of* Iſrael *for judgement of the Lord, and for to end controverſies, when they returned to* Jeruſalem, 2 *Chron.* 19.5,6,7,8. And hearken unto *Jehoſaphats* encouragement, 2 *Chron.* 19.9,10,11. Deal courageouſly, and the Lord God ſhall be with the good. And hearken unto Gods encouragement, *Chap.* 20. And in *Joſhua*, *If thou obey, to do according to the Law which* Moſes *my ſervant commanded, then thou ſhalt have good ſucceſs*, Joſh. 1.7,8. And hearken unto Chriſts commandment, unto all his Kings, *Teaching them to obſerve all things whatſoever I have commanded you; and lo, I am with you alway, even unto the worlds end, Amen*, Matt. 28.20. For it is the Lord God that made Kings and Prieſts for to reign on the earth, for God the Father, and his Son Jeſus Chriſt, *To him be glory and dominion for ever and ever, Amen*, Rev. 1.5,7. For the Lord made a Covenant with his choſen, and had ſworn unto his ſeed unto *David* his Servant, *Thy ſeed will I eſtabliſh for ever, and build up*

his

his Throne to all generations, Pſal. 89. 3, 4. Thus have I ſhewed you how the Lord is the Author of Mercy and Judgment.

Secondly, Kings are to divide it as occaſion ſerveth, for the puniſhment of evil doers, and for the praiſe of them that do well; and the neceſſity of our obedience unto Kingly government to be from the Lord.

Thirdly, The godly are to arm themſelves to be like minded as Chriſt was; *For he that hath ſuffered in the fleſh, hath ceaſed from ſin*, 1 Pet. 4. 1. But many will rather have the mind of Satan, and be an offence unto Chriſt Jeſus, *and ſavour the things of men, and not thoſe things that be of God*, *Matt.* 16. 23. and will not take the pains to think of Gods judgments; they have a ſhorter way for all, a way which ſeems to them more pleaſing, and ſo lay the whole matter upon the back of Chriſt himſelf; as the *Jews* did concerning *Abraham*, ſaying, *That they were* Abraham's *Children, and had but one Father, even God*; and they never did the works of *Abraham*, nor do theſe people obey Jeſus Chriſt; and therefore ſaith Jeſus Chriſt the Lord, *They have no cloak for their ſin*, John 15. 22. But anſwer whatſoever you can ſay againſt them, they will anſwer you with this holy ſentence, *God is merciful*. Of theſe men may Chriſt complain with the Prophet, ſaying, Sinners have built upon my back, they have prolonged their iniquity, *Pſal.* 129. 3. By which words we may account our ſelves charged, that prolonging

of iniquity, in hope of Gods mercy without judgement, is to build all our ſins on his back: But will God bear it? no verily will he not; for in *verſ.*4. is juſtice; for there it is ſaid God is juſt, he will cut in ſunder the neck of ſinners. Now here are two Cooling Cards for the two warm imaginations before; for why ſhould man prolong his iniquity, becauſe God is merciful: Let them know ſaith the Prophet, *that he is juſt.* Are ye gotten upon the back of God, to make your Neſt of ſin? then take heed, for he will fetch you down again, and break ſinners necks downward, *Pſal.* 129.5. except they repent, *Luke* 13. 3. and 5. *Shall we continue in ſin, that grace may aboand? God forbid,* Rom.6.1. Indeed there is no one thing which may be ſo injurious to God, ſo as to make him the foundation of our ſinful tranſgreſſing this Commandment, in not obeying Chriſt, who loſt his own life for the extinguiſhing of the Sin of Rebellion, 1 *Sam.* 15. 20,21,22. 2 *Pet.*4.1. I pray was not Chriſt the great Reformer, when his weapon is a Trumpet to lift up his voice, *Iſa.* 58.1. and his way to Reformation, were they not his own words, *He that taketh up the ſword, ſhall periſh by the ſword,* Matth. 26.52. Nor was it for want of ſtrength; for he could command more then twelve Legions of Angels, in *v.*53. or had he pleaſed to uſe the arm of fleſh, I hope he that raiſed the dead, *John* 11.44. if he had pleaſed, could have raiſed a conſiderable Army: When he

he cauſed his beſt Apoſtle Saint *Peter* for to catch a Fiſh to bring money in his mouth, for to pay to Kings, becauſe he would not offend them, *Matt.* 17,26,27. and Saint *John* and Saint *Peter*, who converted three thouſand in one day, and four or five in another day, *Acts* 2.40. *Acts* 4.5,6. he might have raiſed a mighty Army in a little time: And Saint *Paul*, and the twelve Apoſtles and Diſciples, might have proved as ſtout Collonels and Captains to lead them, as any in *England*; but they all know that there was ſuch a neceſſity of paſſive obedience, for the godly to arm themſelves to be like minded as was Chriſt, to ſuffer in the fleſh, that they may ceaſe from ſin, 1 *Pet.* 4.1. and Chriſt left himſelf to be ſuch a pattern of obedience, *that we muſt follow his ſteps*, 1 Pet. 2. 21. But as our bleſſed Saviour Chriſt ſaith, if he had not ſpoken unto them for to be obedient unto Magiſtrates, it might have been born with all; *But now they have no cloak for their ſins*, John 15.22. The holy Prophet *Daniel* ſaith, *The Moſt High ruleth in the Kingdoms, and giveth them to whomſoever he will*, Dan. 4. 25. to 32. And Saint *Auſtine* is bold to ſay, *That the ſame God, who ſet the Crown upon* Conſtantine (the Chriſtians head Emperour) *the ſame God gave the Empire of the world unto* Julian *the Apoſtate; becauſe he would have his Saints to ſuffer in the fleſh, that they might ceaſe from ſin:* And Chriſt himſelf paid tribute to *Cæſar*, and acknowledged earthly

things to be *Cæsars*, Mat.22.21. And that *Cæsar* he spake of was *Tyberius*, an enemy to all godliness, and a kind of monster among men; yea, the Lord God anointed *Cyrus* to subdue Nations before him, for *Jacob* his Servants sake, and *Israel* his Elect, and called him by Name, *and yet he hath not known me*, Isa.45.12. because he would have *Jacob* suffer in the flesh, and *Israel* to cease from sin; and therefore he commanded his Preachers for to cry aloud, and spare not, to lift up their voice like a Trumpet, *and shew the people their transgressions, and the house of* Jacob *their sins*, Isa. 58.1. But you will say, And is not God merciful? that we must suffer under cruel Kings; yea, beloved Christians, he is most merciful, and there is neither end nor measure of his mercy; he is even mercy it self, it is his Nature and Essense, and he can no more leave to be merciful, then he can leave to be God; but as the Prophet here saith in the Text, he is judgement also; we must not so remember his mercy, as to forget his justice: For example, *Nebuchadnezzar* the King of *Babylon*, set up a golden Image, *Shadrech*, *Meshach*, and *Abednego*, were commanded to fall down and worship it. The King, a known Pagan, commands a gross Idolatry; did these men conspire? no, by no means, they did not, although they were Rulers of the Provinces, and could have raised above a hundred thousand Souldiers if they had pleased, neither did they invite the Jews into a rebellion; no, being called by their

their King they came, and being commanded to give actual obedience to his unlawful commands, I beseech you observe the modesty of their first answer, *Dan.*3.16. *We are not careful to answer thee in this matter*; and being urged, mark their pious resolution in the 18 verse; *Be it known, O King, we will not serve thy god, nor worship the golden image thou hast set up*: The King threatens the Furnace, they yield their bodies up to it, and say, *Our God, whom we serve, will in mercy deliver us from out of thy hands of judgment*; They expect deliverance rather in their passive obedience, then in their actual resistance; *For the Lord is upright and sweet*, saith holy *David*, Psal.25. *All the ways of the Lord are mercy and truth*, verse 9. which words holy Saint *Bernard* expounding in a Sermon of his, saith, *There be two feet of the Lords, when he walketh in his ways*; that is, Mercy and Justice, and God fasteneth both these feet upon the hearts of them which turn unto him; and every sinner which truly is converted to him, must lay hands on both these feet; for if he should lay hands on Mercy, and let pass Judgement, he would perish by presumption: and on the other side, if he should apprehend Justice only without Mercy, he would perish by desperation. To the end therefore that we may be saved, we must humbly fall down and kiss both these feet, as *Mary Magdalen* did the feet of Jesus, *Luke* 13.8. so that in respect of Gods Justice we may retain fear, and in respect of his

Mercy we may receive hope; and happy is that ſoul upon whom our Lord Jeſus Chriſt hath placed both theſe feet. I will not ſing unto thee of Judgement alone my God, nor yet of Mercy alone my God; but I will with the Prophet in the Text ſing of Mercy and Judgement joyned together. Again,

Fourthly, I pray mark another reaſon of this Mercy and gentleneſs of our God; Let us mark I ſay, and fear alſo his Judgements; for as the Prophet ſaith, That God is both ſweet and juſt too: Doſt thou love that he is ſweet? then fear that he is juſt: For I pray mark the words of God, as a ſweet Lord he ſaid, *I have held my peace at your ſins of diſobedience*, Pſal. 10.11,12, 13. but as a juſt Lord he added in the 15. *verſe* of that *Pſalme*, *And thinkeſt thou that I will hold my peace ſtill? No, he will break the arm of the wicked and evil man.* God is merciful, and full of mercies ſay you: It is moſt certain; yea, adde unto it that he beareth long, but fear that which cometh at the end of the *Pſalm*, *Et verax*, he is juſt and true.

There be two things whereby diſobedient ſinners do ſtand in danger.

The one, hoping too much, which is preſumption; the other in hoping too little, which is deſperation.

Who are they that are deceived by hoping too much? He which ſaith unto himſelf, well, God is a good God, a merciful God, and therefore I will

will do this or that, what beſt pleaſeth my judgement; and why ſo? becauſe God is a merciful God, a good God, a gentle God: This is moſt true; but theſe men run into danger, by hoping too much.

Now who are in danger by deſpair, even thoſe who ſeeing their ſins to be grievous, and think within themſelves it is to be pardoned impoſſible, ſaying within themſelves, well we are once to be damned; why do not we whatſoever pleaſeth us beſt? in this like evil communication corrupts good manners, *Come let us eat and drink, for to morrow we ſhall die*, Iſa. 21. 13. 1 Cor. 15. 32, 33. theſe men are murdered by deſperation, and the other by hoping too much; what therefore doth God for gaining of both theſe ſorts of people unto himſelf again. To him which is in danger by hoping too much, he ſaith, Do not ſay within thy ſelf the mercy of God is great, he will be merciful unto the multitude of my ſins; but I muſt be revenged for ſuch or ſuch wrongs: I muſt tell you, *That the face of the Lord is againſt ſuch ſinners*, Eccleſ. 5. 6. *For if you do not forgive, neither will your Father which is in Heaven forgive your treſpaſſes*, Mark 11. 25, 26. And to him that is in danger by deſperation, God ſaith, *I have no pleaſure in the death of him that dieth, ſaith the Lord God: wherefore turn your ſelves and live*, Ezek. 18. 32. And much more may be ſpoken in the ſame place, touching the great peril and folly of thoſe

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which upon vain hope of Gods mercy without judgment, (*although we are ſaved by hope*, Rom. 8.14.) to perſevere in their evil life of diſobedience and hope of mercy without it. As there is mercy, ſo there is judgment too; and therefore it is a very evil conſequent, and a moſt unjuſt kind of reaſoning, to ſay that for ſo much as God is merciful and long-ſuffering; and therefore I will abuſe his mercy, and continue in my wickedneſs: But the Scripture teacheth us not to reaſon ſo, but rather quite contrary; for God is merciful and expecteth my converſion. The longer he expecteth, the more grievous will be his puniſhment when it cometh, if we neglect this his patience; and therefore we ought preſently to accept of his mercy; ſo reaſoneth Saint *Paul*, who ſaith, Doſt thou contemn the riches of the long-ſuffering, and gentleneſs of the Lord? Doſt thou not know that the patience of God towards thee, is uſed to bring thee to repentance? but thou through the hardneſs of thy heart and impenitency, doſt heap up to thy ſelf wrath againſt the day of vengeance, at the revelation of Gods juſt judgment, *Rom.* 2.5. 2 *Theſ.* 1.7,8,9 in which words Saint *Paul* ſignifieth, that the longer God ſuffereth us with patience in our wickedneſs, the greater heaps of vengeance doth he gather againſt us, if we perſiſt in obſtinacy and diſobedience.

Fifthly, Another conſideration of no leſs great dread and fear is, That if he offer the

grace to day, thou knoweſt not whether he will do it to morrow; or as Saint *James* ſaith, *Who knows whether we ſhall live while to morrow*, James 4.14. And if he give us life and memory this Week, we know not whether we ſhall enjoy it the next Week or no.

So the holy Prophet ſaith in *Pſal.* 66.5. *God is terrible in his doings towards the children of men.* And in verſe 16. There the Lord calls upon all that fear God, and declareth what he hath done for our ſouls; but it is unto all ſuch as are of a clean heart: For if we regard iniquity in our heart, the Lord will not hear our prayers, *Pſal.* 66. 18. wherein the holy Prophet ſheweth the heavy juſtice of God towards the wicked, even when he giveth them proſperity, and worldly wealth unlawfully gotten. His words are theſe, *Behold, O Lord, they ſhall periſh which depart from thee, for God is terrible out of his Holy Place, even the God of Iſrael*, Pſal.68.35. By which words the holy Prophet ſignifieth, That how good ſoever God be unto them that fear him, yet that pertaineth nothing to the relief of the diſobedient, who are to receive juſt vengeance at his hands, midſt the greateſt mercies beſtowed upon the obedient, *even to eat the good things of the land*; and

We muſt not curſe the King, no not in our thoughts, Heb.10. 28. *Nor think evil of any Superiour*, Job 34. 18. Exod. 22. 28. *Nor of the Church*, Act. 23. 5. Num.16.11.

and to thoſe that refuſe and rebel, nothing but ſword or other judgment; *For the mouth of the Lord hath ſpoken it*, Iſa. 1. 19, 20. *But behold the eyes of the Lord is upon them that are juſt, and his ears are open to hear their prayers*, Luke 1. 56. and Pſal. 145. 9. and Gen. 18. 17, 18, 19. *But the face of the Lord is upon them that do evil to deſtroy them, and their memory from out of the earth*, Pſal. 34. 16. For the Text is Mercy and Judgement too. It was the practiſe of the deceiving Prophets in all Ages, which have been reſiſted ſtrongly by the Prophets of God) to cry, Peace, Peace: *For, ſaith the Lord, they have healed alſo the hurt of the Daughters of my people ſleightly, ſaying, Peace, Peace, when there was no peace*, Jer. 6. 14. And mark, I pray you, what the true Prophet ſaith in the 15. verſe, *Were they aſhamed, when they had committed abomination; nay, they were not at all aſhamed, neither could they bluſh; therefore they ſhall fall by judgement, among them that fall at the time that I will viſit, ſaith the Lord God*, Jer. 6. from the 15. to the end. So you ſee by the true Prophets, there was nothing to the obſtinate but danger, ſword, and deſtruction, as the true Prophets did foretel, and as the event proved after, as you may ſee *Ezek.* 13. 1. to 12. 2 *Kings* 17. 21. to the end, 2 *Chron.* 36. 11. to the end, *Jer.* 3. 10. Holy *David* giveth a notable and ſure rule to govern our hope and confidence withall, *Do you ſa-*

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crifice unto God even the ſacrifice of righteouſneſs, and truſt in the Lord, Pſal. 36. 5. wherein Saint *John* agreeth, when he ſaith, *That which we have ſeen, and heard, declare we unto you, that ye may have fellowſhip with us; and truly our fellowſhip is with the Father, and his Son Jeſus Chriſt*, 1 John 1, 2, 3. but if our Conſcience be guilty of lewdneſs and diſobedience, and reſolve to continue therein, in vain have we confidence in the mercies of God, unto whoſe juſt judgement we ſtand ſubject for diſobedience, for my Text is Mercy and Judgment too. So much for the fourth Part.

Now I come to the fifth Part of my Text, that is, for to ſhew how God hath uſed himſelf towards his beſt beloved Saints in this World, by offence given him, by occaſion of ſin of diſobedience, how ſoon he hath broken friendſhip, how ſtrictly he hath taken account, and how ſeverely he hath puniſhed the Angels that he created with ſo great care and love, and to whom he imparted ſo ſingular priviledges of all kind of perfections, as he made them almoſt very Gods in a certain manner; onely he ſet his own dearly beloved Son Chriſt Jeſus above them all, and commanded all the Angels to worſhip him, *Heb.* 1.5,6. That was, they muſt follow his direction; but they ſeeing themſelves made in ſuch perfection of knowledge, were ſo lifted up in pride, that they refuſed a Director, &

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would serve him after their own understanding, as too many people in our Nation do, who without repentance are wandring Stars; *To whom is reserved the blackness of darkness for ever*, Jude 13. as the Lord God did the Angels for that sin of disobedience: You see presently all good will and favour was changed into judgement in darkness of the great day, and to be chained for ever, to abide the rage of Hell fire, and intollerable judgement, without remembrance of mercy, among the damned; as you may see *Isa.* 14.14. 2 *Pet* 2.3,4. *Jude Ephes.* 9.10,11, 12,13,14.

Secondly, God made himself another new friend of flesh and blood; which was Father *Adam* in Paradise, where God conversed with him so friendly and familiarly, as is most wonderful to consider: He called him, he talked with him, he made all his Creatures in the world subject unto him, he brought them before him to the end that he, and not God, should give them their Names; he made a Mate and Companion for him, he blessed them both, and finally, shewed all possible tokens of love that might be. What ensued? *Adam* committed but one sin of disobedience, and that at the enticement of another, and that also a sin not of very great importance, as it may be seen to mans natural reason, *which receiveth not the things of the Spirit of God*, 1 Cor. 2.14. but to a Spiritual mans understanding, it was the greatest that was committe

mitted in all the earth, in the latitude and extent; for none ever made all the world guilty of sin, but he: It was for eating of the Tree of Knowledge, forbidden. The matter was no sooner done, but all friendship was broken between God and them, and they were thrust out of Paradise, condemned to a world of misery, and all his seed to great judgment, together with himself, for hiding his sin, as *Job* saith, *Job* 31.34. yet he afterwards repented; and how severely this grievous sentence is executed, may sufficiently appear by this, *that infinite millions, even almost the whole race of mankind*, as the Prophet *Isaiah* saith, *Chap.* 1.9. The Lord reserved even a small remnant, even those few that since are ransomed by the coming down of Gods own Son, the second Person in the Trinity, into flesh, and by his intollerable sufferings, and in mercy to take the Government upon his shoulders, for his Name is called, *Wonderful Counsellor, the Mighty God, Everlasting Father, the Prince of Peace*; for of the increase of his Government and Peace there shall be no end, upon the Throne of *David* and his Kingdom, to order it, and to establish it with justice and judgement, *from henceforth even for evermore*; *for the zeal of the Lord will perform this*, Isa. 9.6,7. And so if the Lord had not reserved unto himself a small remnant, *we had been like unto* Sodom, *and like unto* Gomorrah, *Isa.* 1.9. Thus you see God is Mercy and Judgement.

Thirdly,

Thirdly, The two Miracles of the World, *Moſes* and *Aaron*, were of ſingular authority and favour with God, inſomuch as they could obtain great things at Gods hands for other men; as for *Pharaoh* and the *Iſraelites*, *and the Lord did according to the word of* Moſes, *Exod.* 13. 21,31. and yet they offended God once themſelves, at the Waters of Contradiction, in the Deſart of ſin, *Numb.* 20.10,11,12. and hear the words of the Lord which he ſpake unto *Moſes* and *Aaron* in the 12. *verſe*, *Becauſe ye believed me not, to ſanctifie me in the eyes of the children of* Iſrael, *therefore ye ſhall not bring this Congregation into the Land which I have given them*; and *Aaron* was ſtripped of his holy Garments, and died there in the top of the Mount (at the 28. *verſe*) and *Moſes* died in the Mount *Nebo*, in the Land of *Moab*, Deut. 32.49,50,51. for that they doubted ſomewhat of the miracle promiſed to them from the Lord God, and thereby did diſhonour his Divine Majeſty, before the people, as you heard before: They were rebuked moſt ſharply, as you heard in the Text, for the ſame; and though they repented heartily for that offence, and ſo by repentance obtained remiſſion of the fault or guilt, ſo that their ſouls were ſaved, yet there was laid upon them a grievous chaſtiſement for the ſame, and that was they ſhould not enter themſelves into the Land of Promiſe, but ſhould die when they came into the ſight thereof, the which muſt needs be a great

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grief to them both; albeit, they intreated God moſt earneſtly for the releaſe of this penance, yet could they never obtain the ſame at his hands; but always the Lord anſwered them, Seeing ye have diſhonoured me before the people, ye ſhall die for it, and ſhall not enter into the Land of Promiſe, *Numb.* 20.12. *Deut.* 32. 50. And although Chriſt be the Saviour of the World, *Yet he that is aſhamed of me*, ſaith he, *before men, of him will I be aſhamed of before my Father which is in Heaven*, Luke 9.20. Luke 12. 9. to preach his Word any where, openly in the World, *John* 10.20. and *Acts* 8.5.

Fourthly, In what ſpecial great favour was King *Saul* with God, when he choſe him to be a King, and the firſt King of the people of God; and cauſed *Samuel* the Prophet ſo much to honour him, and to anoint him Prince upon Gods own Inheritance, as he calleth it, 1 *Sam.* 10. when he commended him ſo much, and took ſuch tender care over him: And the people ſo honoured him, and feared him ſo much, as is moſt wonderful for to conſider the love of God, and the obedience of the people to their Prince, 1 *Sam.* 14. and yet afterward, for that he brake Gods Commandment in reſcuing certain Spoils of War, which he ſhould have deſtroyed, 1 *Sam.* 15.10. yea, though he reſerved them to honour God withal, as he pretended, 1 *Sam.* 15. yet you may ſee his heart was not upright, as he pretend-

ed; yet he was caſt off by the Lord God, and degraded of his Dignity, and given over into the hands of an evil Spirit, and brought to infinite miſeries; though he ſhifted himſelf out for a time, yet he was finally ſo forſaken and abandoned by God, as he ſlew himſelf, his Sons were crucified or hanged on a Croſs by his Enemies, 1 *Sam.*31. and all his Family and Linage extinguiſhed for ever, from having to do to reign over *Iſrael* any more, 2 *Sam.*21,6,7,8,9. Thus you ſee that the ſacrifice of the wicked is an abomination; how much more when he bringeth it with a wicked mind? *Prov.*21.27. and *Iſa.* 11. *Mich.*1.7. The Lord loveth him that doth juſtly, and loveth mercy, and to walk humbly with God, in *Mich.*6.8. And, for as the Text is, Mercy and Judgement too. *Happy is the man that feareth always; but he that hardneth his heart ſhall fall into miſchief*, Prov.28 14. O what a boundleſs abundance in all Ages have fallen into miſchief thorow a hard heart! As firſt, *Cain* having ſlain his righteous Brother *Abel*, and had committed ſuch a horrible murder: Did *Cains* heart relent into obedience? No: Did he confeſs and ſay, I have ſinned? No ſuch matter; but firſt, he anſwered God with a foul word, I cannot tell, or I know not where he is: He deſpiſed the Lord to his face; as if he ſhould ſay, You may go look him, *Am I my Brothers Keeper?* Gen 4.9. I pray but mark this anſwer

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of *Cain*, and his carriage therein, and you need no other example of disobedience; when neither affection in Kindred could touch him, nor shame of the World check him, nor the blood of his slain Brother move him, nor the glorious presence of the Lord astonish him, nor the guilt of his own thoughts raise him, nor the quickening Word of God, which is powerful to raise the very dead, none of these could move him into obedience and repentance, as *David* did, as you heard: And the Publican cried, *Lord be merciful to me a sinner*, Luke 13.18. For although the godly suffer in this life, that they may cease from sin; yet the wicked will be punished with the second death, as *Saul* which persecuted *David*, and *Achitophel* hanged himself, for teaching *Absalom* to be a Rebel; and *Judas* that betrayed his Master, hanged himself, *and burst asunder in the middle*, Acts 1.18. and *Antioch* and *Herod*, for killing Saint *James*, Acts 12.2. *was eaten of worms, and gave up the Ghost*, at the 14. *verse*. God will not leave the wicked unpunished, as appeareth of *Ahab* and his seventy Sons, that *Jehu* slew for their tyranny upon the Children of God, and for their disobedience against God, 2 *Kings*. And *Senacherib* sent to reproach the Living God, and the Angel of the Lord went forth in defence of *Hezekiah* King of *Judah*, and by his prayer to the Lord, smote in the Camp of the *Assyrians*, an hundred four-

ſcore and five thouſand, all dead corpſes, ſlain, and himſelf put to death by the hands of his Sons, *Iſa.*27.38. So let the Lord ſerve all the Enemies of our gracious King.

Fifthly, *David* was the choſen and Friend of God, and honoured with the Title of one that was according to Gods own heart, 1 *Sam.*13.14. 1 *Sam.*15.2. 2 *Sam.*7,8. but as ſoon as he had ſinned, the Prophet *Nathan* was ſent unto him, to denounce Gods heavy diſpleaſure and puniſhment upon him: For although *Nathan* was the Lords Prophet, yet he was *Davids* Subject, and durſt not come unto the King, but with all humility, as holy *Daniel*, *O King, live for ever*: And he told the King of two men in one City, of one rich, and the other poor; and how the rich man had taken the poor mans Lamb, to ſave his own flock, 2 *Sam.* 1.2,3,4. When the King heard thereof, he was the more ready to give judgement, ſaying, *As the Lord liveth, the man that hath done this thing ſhal ſurely die*, *v.*5. Then had the Prophet an opportunity to ſtrike him to the heart, with the Sentence of his own mouth, *Thou art the man, thus and thus haſt thou done*. Notwithſtanding that he ſorrowed and humbled himſelf ſo much as he did, for the ſin that he had done, as may appear by his faſting, prayers, weeping, wearing of ſackcloth, and eating of aſhes, his tears came ſo faſt from him, *Pſal.* 102.9. *Pſal.* 42.2,3. by which it is evident, that how great

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Gods mercy is to them that fear him, ſo great is his judgement to them that offend him.

The Scriptures have infinite examples of this nature, as the rejecting of *Cain*, *Gen.*4.8. and all his Seed, *Gen.*7.22. and the pitiful drowning of the whole world, in the time of *Noah*, except eight perſons, *Gen.*8. and the dreadful conſuming of *Sodom* and *Gomorrah* with fire, with the Cities about it, *Gen.*10. and the ſaving of *Lot*; whoſe righteous ſoul was grieved at their ſins, and hunted after as a prey to their ungodly rage, becauſe he would have hindred them from Rebellion, when all their Cities were conſumed with fire from Heaven; and the ſending down quick to Hell of *Korah*, *Dathan*, and *Abiram*, with the ſlaughter of two hundred and fifty Princes of their Adherents, and many thouſands of the people beſides, for Rebellion againſt *Moſes* and *Aaron*, who was their King and Prieſt, *Numb.* 16.5. to the 38. *verſe*. God ſaith that they deſtroyed their own ſouls, *Numb.*16.38. And the ſudden killing of *Nadab* and *Abihu*, ſons of *Aaron*, and choſen Prieſts; for once offering of other fire on the Altar, then was appointed them in Scripture, as *Levit.* 10. 1. And the moſt terrible ſtriking dead of *Ananias* and *Saphira*, for retaining ſome part of their own goods by deceit from the holy Apoſtles, the which they ſhould not have done, *Acts* 5.1. to 10. with many more ſuch examples as before

alledged. And the holy Scriptures do tell *these things happened unto them for examples to us, upon whom the ends of the world are come, and they are written for our admonition*, 1 Cor. 10 11. And who will not confess with *Moses*, *That the Lord our God is a God of gods, a Lord of Lords, a great God, a mighty and a terrible God, which regardeth not persons, nor taketh rewards: He doth execute judgment for the Fatherless and the Widow, and loveth the Stranger*, Deut. 10. 17, 18. Heb. 13. 2. And therefore it is a horrible thing to fall into the hand of the Living God, *who is a consuming fire* to all Rebels, *Heb.* 12. 29. *Numb.* 16. 15. And who will not say with holy *David*, *I have feared and trembled at thy judgements?* Psal. 120. 1. For my Text is of Mercy and Judgement.

O beloved Christians, If God would not spare the destroying of a whole Tribe almost for one sin onely, (the which is remarkable, which I shall by Gods assistance repeat out of the holy Scriptures, the which is expressed in a wonderful manner in the Tribe of *Benjamin*: Among all the Twelve Sons of *Jacob*, *Benjamin* was the dearest to his Father, as appeareth in *Gen.* 42. 34. and therefore also greatly respected of God; and this Tribe was placed in the best part of all the Land of Promise, upon the Division thereof, *Josh.* 18 11. having *Jericho* and other of the best Cities within it; yet notwithstanping for one onely sin committed by certain priva-

private men in the City, Sons of *Belial*, or Rebels, as God calls them, *Judg.*19.22. upon the Wife of a *Levite*, God punished the whole Tribe in this Order that the holy Scripture renounceth: He caused all the other Eleven Tribes to rise against them: And first they must come to the House of God in *Shiloh*, to ask Gods advice, and to follow his Direction in this War against their Brethren; and thence having by Gods appointment entred Battel twice with the Tribe of *Benjamin*, the third day God gave them so great a Victory, as they slew all the living Creatures within the compass of that Tribe, except onely 600 men, that escaped into the desart; all the rest were slain, both Men, Women, and Children, and Infants, together with all the Beasts and Cattel, and all the Cities, Villages, and Houses burnt with fire, together with above threescore thousand valiant men, as ever drew the Sword, on both sides; and all this for disobedience in standing on the defence of one sin, committed onely at one time with one woman; all this you may see in *Judg.*20.to the end.) What will the Lord do to those that assemble themselves by Troops in the Harlots houses on the Lords Day and Holy-days! Shall not the Lord be avenged on such a Nation as this? *Jerem.* 5.7, 8,9. The Text is Mercy and Judgement; for all the whole Tribe of *Benjamin* were but 600 men that fled, and abode hid in the Rock *Rimmon* four Moneths in great misery, *Judg.*

20.47. And thus you see my Text is Mercy and Judgement. And if God would not forgive one sin of Pride and Disobedience unto the Angels, nor the eating of the Tree of Knowledge forbidden unto our Father *Adam*, without infinite punishments; and if the Lord would not forgive *Esau*, for selling his Birth-right, though afterwards he sought it with tears, *Heb.* 12.17. And if he would not remit the punishment of one fault to *Moses* and *Aaron*, though they askt it with great instance; and if the Lord God would not pass over the cup of affliction from his own Son, though he asked it three times upon his knees, with his face on the ground, and prayed, saying, *O my Father, if it be possible, let this Cup pass from me; nevertheless, not as I will, but as thou wilt*, Matth.26.39. to 44. What cause have any of us to induce our imaginations, that he will deal extraordinarily with us, and break the course of his Judgements for our sakes? nay, are any that are alive better then those whom I have already named? or have any men or women living more pilgrimage from God above them fore-named? O beloved Christians, Let us but consider the great and strange effects of Gods Judgements, which the Rebels did in our Lands of *England*, *Scotland*, and *Ireland*, for the sins of her Prophets and the iniquities of her Priests: They have shed the blood of the just One in the midst of her; for they respected not the persons

of

of the Priests, and savoured not the persons of the Priests, nor the Elders, nor the Breath of our Nostrils; the Anointed of the Lord was taken in their Pits, of whom we said, *Under his shadow we shall rejoyce*, Lam.4.13. to the end. Notwithstanding Gods mercy in bringing us peace under the protection of our gracious King *Charles* the Second, yet we never read of any that suffered so like a Saviour, as King *Charles* the First of blessed Memory: For after Christ was persecuted in the Manger, *Mat.*2.16. Christ was rejected of his; for example, *He came to his own, and his own received him not*, John 1.11. Nay, so far were they from doing him good, that they denied the Holy and Just One, and desired a Murtherer to be granted to them, *Acts* 3.14. And this hath been our Kings Case; they have rejected him, even his own people, and have with open mouth cried out, *We will not have this man to reign over us*, John 19.14. They have preferred Murderers and Robbers before him, chusing rather to live under the Iron Yoke of such, then under the gentle and easie Government of Monarchy.

Secondly, Christ complained that *Foxes had holes, and the Birds of the Air had nests, but the Son of Man had not whereon to lay his head*, Matt.8. 20. And hath not our King been so served by the crafty Foxes and ambitious Kites, which had seized on all his Houses, Shipping, that he had

had not where to lay his Head, untill they cut it off, as on that doleful day of *January* 30.

Thirdly, Christ was tempted in his necessity to distrust God, to turn stones into bread for his present sustenance, *Matt* 4.3. and hath not our gracious King been so tempted for to seek for contrary means for the sustenance of his body, for to see who would shew him any good, *Psal.*6.4.

Fourthly, Was not Christ accounted a Deceiver of the people, and called a Fellow, *and one that had a Devil*? John.8.48. and hath not our gracious King been so called? Indeed Christ and our King have had alike conditioned enemies, great pretenders to Religion, and in that regard of great repute among the people.

Fifthly, Christ was opposed by men of several sects; as by *Scribes* and *Pharisees*, and *Sadducees*, and *Herod*, and all his spiteful *Jews* was banded together against Christ, *Acts* 4.27. and all of them at odds enough among themselves; so hath our King been assaulted by men of several opinions, *Brownists*, *Anabaptists*, *Quakers*, *Fifth Monarchy men*, and the like, and *Jews*; Nay, Christs enemies hated and abused all that loved him, *John* 12.10,11. For they consult how they might kl *Lazarus* a so; because, by reason of him, many did believe on Jesus. Yea, most urgent were they with Christ, for to deliver his Disciples, to betray them into their hands; but Christ

Chriſt knowing their malice, by no means would do it; for his deſire was, his Followers might have their lives ſpared, ſaying unto them, *I am he, if ye ſeek me, let theſe go their way*, John 18.8. And ſo did our gracious King directly parallel Chriſt; for all his friends were hated for his ſake, and all thoſe that were inſtrumental of working of a good opinion towards him, were perſecuted even unto death: And they would have had his Majeſty to deliver up his Friends into their hands; the which our King, according to Chriſts example, by no means ought to do. And when they had him in ſo low a condition, as to put him to death, he made Chriſts requeſt, that his Friends might be ſpared: No, it would not be granted, it was Royal Blood, and Loyal Blood, and Chriſtian Loyal Blood, which theſe bloody men thirſted after; and therefore fulfilled was the Propheſie of the Prophet *Zachary*, *Awake, O Sword, againſt my Shepherd, and againſt the man that is my fellow, ſaith the Lord of Hoſts: Smite the Shepherd, and the Sheep ſhall be ſcattered, and I will turn mine hand upon the little ones*, Zech. 13.7 Matth. 23.31. For ſince the Reformation, in the Reign of *Edward* the Sixth, of bleſſed memory, the ſecond year, both Kings, Queens, and Prieſts, and all Loyal People, have come out of great tribulation, and have waſhed their Robes, and made them white in the blood of the Lamb,

Lamb, *Rev.* 2. 9, 10, 11. for the Lord hath given ſalvation unto his King; and he hath delivered our gracious King *Charles* the Second from the Sword of ſtrange Children, *Pſal.* 144. 10.11. which makes good the Text, of Mercy and Judgement; For the Lord ſaith, *Miſericordiam & veritatem diligit Dominus*, God loveth Mercy and Truth; *For mercy and truth have met together, and righteouſneſs and peace have kiſſed each other*, Pſal.85.10. As the Prophet *Jeremiah* ſaith, *O Lord, correct me but with judgement, not in anger, leſt we be conſumed; and becauſe his compaſſions fail not*, Jer. 10. 24. *And it is the Lords mercy, that we are not conſumed*, Lam.3.22. and therefore let us repent, *and our former wickedneſs ſhall be forgotten*, Acts 3.19. for the Lord loves Mercy and Judgement together; that is, I will not preſume of thy mercy, nor will I fear thy judgements, nor will I deſpair of thy mercy, but love thy judgements; for the fear of Gods judgements is always to be joyned with our confidence in Gods mercy: *For he loveth righteouſneſs and judgement*, Pſal.33. 5. For with a Son-like fear he loveth his Saints, and his beſt Saints love gentle correction; *for the Lord loveth whom he chaſtiſeth*, Heb.12.7,8,9. And therefore for to draw to a concluſion, the Scripture deſcribeth them which fear God, and they will keep his Commandments; *for his Commandments are not grievous*, 1 John 5.3. and therefore God ſaith,

My

My Son, fear thou the Lord, and the King, and meddle not with them that are given to change; for their calamity shall rise suddenly, and who knows the ruine of them both? Prov. 24. 21, 22. Beloved, warning is here given to every one, as well High as Low, for to love the Lord and the King; to fear and reverence him in heart, and obey him indeed, and God in him. Honour and obey the King, the chief Ruler, as the Head, next under the Lord God, together with his under Officers, and meddle not with them that are given to change: Be not in company with any that vary from the holy Laws of God, concerning Religion; or the wholsome Laws of Princes, touching Policy; or as seek to change them, to stir up Rebellion, or establish their own fancy.

Against this Divine Charge or Precept, two sorts of people offend, who will seem to be great observers thereof.

The first are they, who will pretend to give unto *Cæsar* that which is *Cæsars*, but give not unto God that which is Gods: For although they pay tribute to the King, or observe some of his positive Laws, yet they break the Laws of God in teaching false Doctrines, as the holy Apostle calls it, *The Doctrine of Devils, forbidding to marry*, and the like, in 1 *Tim.* 4. 1, 2, 3, 4.

And the second are they, who, concerning the Exercises of Religion, or Sanctification of the Lords Day, will pretend they give unto God, the

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the things that are Gods; but withal, they give not unto *Cæsar*, that which is *Cæsars*; for they refuse to pay duties to the King, and deny their Oath of Allegiance and Supremacy, 1 *Pet.* 2.13. Or they take up Arms against him, and will not be subject to his good Laws, but rather seek to change them.

But here is a Question may be demanded: *What if the King command things contrary to the Laws of God?*

The Answer hereunto is, The rule of the holy Apostle is to be put in practise, who teach, *That it is better to obey God then man*, Act. 4. 29, 30. Albeit in these Cases every soul is so to obey God, as still he must be subject to the King, *or any that are sent by him, for the punishment of evil doers, or for the praise of them that do well*, 1 Pet. 2. 13, 14. as the honouring the Kings Majesty, the reverencing of his Officers, and the not resisting of his Authority; the which if they do, *They will receive damnation to themselves*, Rom. 13. 2. And there is great Cause not to meddle with Rebels, seeing such great judgement, without mercy from God or Man, be the end of it, although the Text be Mercy and Judgement. But if so be you will, dearly beloved Christians, remember the words of Saint *Peter*, *Honour all Men, love the Brotherhood, fear God, honour the King*, 1 Pet. 2. 17. And he that hath this fear of, and honouring his King, will expell all sin; he

he that hath this love of God and the King, he will neglect nothing that is good, *but will do good unto all men*, Gal. 6. 10. and the Lord will prepare their hearts and ſouls, and ſanctifie them, and fulfil all their deſires; *For he fulfils the deſires of them that fear him*, Pſal. 145. 19. Luke 1. 50. And this is the true deſcription of fearing the Lord and the King, *Prov.* 24. 21. This is the deſcription of that fear which is ſo much commended and commanded, in every part and parcel of Gods holy Word; for it is the Fountain of Life, *Prov.* 14. 27. He that hath this fear, the Scripture ſaith is happy, *Happy is the man that feareth the Lord and the King*, for God calleth him his Son, *Prov.* 24. 21. for he placeth his mind upon all his Commandments, *Pſal.* 1, 12. Again, The man that feareth the Lord and the King, the Lord God hath prepared great multitudes of ſweetneſs for them, *Pſal.* 125. 1. God hath purchaſed them an heavenly inheritance, and is as mercifull to them, as a Father is to his own Children, *Pſal.* 1. 3, 10, 11, 12, 13. This fear had holy *Job*, when he ſaid to God, *I fear and am afraid of all my ſorrowes*; For he yieldeth the reaſon thereof, *Job* 9. 22. and the 28. and we ſhall all come together in judgement, in *verſe* 30. 2 *Cor.* 5. 10. This fear lacked the diſobedient, of whom the Lord is known by the judgement which he executeth on the ſou's of them which he

caſts

casts into Hell for the sin of disobedience, *Mat.* 10.28,29. 2 *Pet.*2.4. for tush, say they, God will not take account of our doings. Beloved, It is a great wickedness and a great provoking of Gods anger against them every day, *Psal.*7.11. for to take one half of Gods Nature from him, which is to make him merciful without Judgement, and for to live so, as though God will not take account of our Life; whereas he professeth most earnestly to the contrary, that he will have an account at the Day of Judgement for every idle word, *Matth.* 12.36. and then the wicked shall be turned into Hell, and all the Nations that forget God, *Psal.*9.17. but the Lord heareth the desire of the humble, and will prepare their heart and his ear to hear their prayers *Psal.*10.17. and he will say unto them, *Come ye blessed of my Father, inherit the Kingome prepared for you from the foundation of the world*, Mat 25.34. for the Text is *Mercy* and *Judgement* too. And thus have I passed over my five Circumstances.

And it is to be noted, that as often as Master *Rayner* preached this Sermon in a Church, he caused this *Psalm* the Second Part, to be sung. *Memento Domini*, 132.

The Lord to David *swore in truth,*
And will not shrink from it:
Saying, the fruit of thy body
Upon thy seat shall sit.

A

And if thy Sons my Covenant keep,
That I shall learn each one:
Then shall thy Sons for ever sit
Upon thy Princely Throne.

The Lord himself hath chosen Sion,
And loves therein to dwell:
Saying, this is my Resting place,
I love and like it well.
And I will bless with great increase,
Her victuals every where:
And I will satisfie with bread,
The needy that be there

Yea, I will deck and clothe her Priests
With my salvation:
And all her Saints shall sing for joy
Of my Protection.
There will I surely make the horn
Of David *for to bud:*
For there I have ordained for mine
A lantern bright and good.

As for his enemies, I will clothe
With shame for evermore:
But I will cause his Crown to shine
More fresh then heretofore.

Amen, Amen.

FINIS.

Pro nobis, Quis?

A Prayer.

O Most holy and glorious Lord God, which out of thine infinite mercy and goodness, art pleased in the midst of thy Judgements, to shew mercy to thy poor people, in bringing home the Lords Anointed, King *Charles* the Second, Son of that blessed and glorious Martyr King *Charles* the First, to sit upon his Royal Fathers Throne; and hast, O Lord, therewith brought back again the Captivity of *Sion*, and in thy great goodness restored this our afflicted Church of *Great Brittain* and *Ireland*: We beseech thee merciful Father, to perfect this thy great and marvellous Deliverance, hedge it about with thy continual Protection, with the Custody of Angels, with the Patronage of Kings and Princes, with the hearts and hands of Nobles,

Nobles, with the defence of the whole ſecular Arm, and with the affections of all good People: Ruinate all our remaining Diviſions, reconcile our Differences, and change all our Spirits into a ſweet Chriſtian temper of Gentleneſs and Peace, that with one heart and voice we may ſerve and praiſe God in the Holy Church, through Jeſus Chriſt our Lord and only Saviour, *Amen.* God ſave the King, and the Church of *England*, Amen.

The Names of ſeveral places, where Maſter *Rayner*, out of his humble duty and earneſt affection to Monarchy, hath preached this Sermon, together with many more not named, in, and about this City of *London*.

At *Graveſend* in *Kent*.
At *Croyden* in *Surrey*.
At *Darking* in *Surrey*.
At *Uxbridge* in *Middleſex*.
At *Wendever* in *Buckinghamſhire*.
At *Rocheſter* in *Kent*, and many other places in *Kent*, as the Miniſters and Inhabitants can teſtifie.

If I periſh, I periſh, Eſth. 4.16. *But I will fear God, and honour the King*, 1 Pet. 2.

An evil man ſeeketh only Rebellion; therefore a cruel Meſſenger ſhall be ſent againſt him, Pro. 17. 11.

What I have now done, is there not a cauſe? 1 Sam. 17. 29. *To bring preſents to the King*, 1 Sam. 10. 27.

Nam hilarem datorem diligit dominos, 2 *Cor.* 9. 7.

The

The Elegie of a Obedience Unto the Oath of Allegiance.

WHo is equal to the Wise man? Who but he
Can judge of things? or what their natures be.
Wisdom adorns the Cheek with lovely grace,
And paints couragious boldneß in the Face.
Let me advise the Subjects heart to stand
Devoted always to the Kings Command:
For having sworn Allegiance to him, both
Heaven and thy Conscience do attest thy Oath.
Let not thy discontented haste incite
A brute departure from his awfull Sight.
If thou hast err'd, continue not in ill;
For Princes Acts are guided by their Will.
The Potent Majesty of a Princes Word
Is backt and made Authentick by the Sword.
What venturous Tongue dare question, or demand
The least account from his Illustrious Hand:
Whose Loyal Breasts observe the Laws of Kings,
Shall never know the Grief Rebellion brings.

The

The Wise mans heart knows Mercy and Judgment too,
Not only when to speak, but what to do:
For there's to every purpose among Wise men,
A judgement how to do, a season when:
which if mistaken, or not understood,
Brings so much misery upon flesh and blood.
There was a little City poorly man'd,
'Gainst which a Potent King brought up a Band
of Martiall Strength; besieged it, and withall
Built mighty Bulwarks 'gainst her slender Wall.
In this half-conquered City there was found
A poor Wise man, whose wisdom did confound
Both them and all the works their strength could plant,
Yet no Reward relieved this poor mans want.
O blessed art thou, O Land, when as thy King.
Derives his Royal Blood from the Ancient Spring
Of Royal Majesty, and rules his Subjects
By Mercy and Judgement both,
And sendeth Rebels to the Yoke or Ro------
Curse not the King, nor them that bear the Sword;
No, not in thought, though thought expres no word:
The Fowls of Heaven shall vent such hideous things,
And Swift Report shall flie with Secret Wings.

FINIS.